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EXTRACTS FROM LETTERS IN REGARD TO PUBLICATIONS OF THE ASSOCIATION.

IN the correspondence, which is printed in each number of this journal, there are frequent allusions to the benefit which is received from the books and tracts which are issued by our Association; but, perhaps, a more distinct impression of this benefit will be conveyed, if we place together a few specimens of the letters which come to us from day to day. Even these, however, will very imperfectly represent the opportunity which is offered to us in this branch of our work. For what impresses us most, is not the earnestness and interest of the individual letters and appeals, but the great number of these appeals, and the great variety of the sources from which they come. In the selection of the extracts which follow, we have aimed chiefly to indicate this variety: —

LETTER FROM A PHYSICIAN IN PENNSYLVANIA.

I chanced to see in an annual, yesterday, an offer to send, gratuitously, an advertised list of tracts bearing upon views held by Unitarians in our country. The titles of all these series of tracts interested me; and I have long wished to read more of the writings of such men as Channing, Clarke, May, &c.

I was educated, in the Orthodox Congregational Church, a strict Trinitarian; but, I must say, I have been much attracted by the "here a little and there a little" which has come under my eye, and which has been quite sufficient to make me look to the Unitarian denomination as containing, at least, some of the choicest culture and talent of the country. I find a continual leaning of the mind to what I suppose to be the views of your denomination, without having read very much of the arguments and reasonings which support them. I shall be very glad to become better acquainted with names I have already learned to love.

Whatever you shall think fit to send me will assuredly be well studied, and handed to a few thoughtful friends, who are much inclined to travel the same way with myself.

LETTER FROM WEST VIRGINIA.

Gentlemen, — I notice in a copy of the "New-York Evening Post," which a friend has placed in my hands, your advertisement, in which you say, "Tracts, illustrating the Unitarian faith, freely given to all who apply." Please send me as many as the inclosed stamps will cover the postage of, and I will try and place them in the hands of those who will be benefited by them, and thus advance the cause of liberal Christianity in this dark corner of the earth. I do not know of a single Unitarian society in West Virginia. There are a few prominent public men in our new State, whose sympathies are with liberal Christianity, although belonging to no sect, and who exert their influence in a quiet way to promote liberal sentiments.

LETTER FROM AN EPISCOPAL CLERGYMAN AT THE WEST.

Please accept my warmest thanks for the books which you were so kind as to send me. I will make a good use of them, as I have of other copies of the same authors which I have in my library. My people are largely liberal. I would not begin my work here until my position was defined, and explained in public. Our parish is the strongest in the town, and works nobly in all departments of benevolence and active Christianity.

The old theologies had turned many into ways of unbelief. Of twelve heads of families who lately joined my church, eight had been sceptics, evidently with a misunderstanding of what Christianity is. They went nowhere to church. In their stores and homes they willingly gave me a hearing, and we talked of the liberty wherewith Christ makes free.

That questions wherein they were interested might come before them more vividly, and be treated with the requisite ability, I lent to them such liberal books as set forth the problem of life, and gave a Christian interpretation of Christian doctrine. The results have been gratifying. The clergy are disposed to read on these same questions. It is a little singular that most of the pastors have given them no previous examination. My Presbyterian and Methodist clerical neighbors are sufficiently interested to borrow most of my "heretical" books, and, I am convinced, with very good results.

I am satisfied that the people need but to be taught aright to go aright. But there is a great deal of digging to be done, through sod and leaves, to reach the vine.

LETTER FROM A METHODIST MINISTER IN CONNECTICUT.

Please send catalogue, with a set of "Tracts illustrating the Unitarian faith," &c.

I am thoroughly reviewing my doctrinal grounds. Send me any thing that will not cost greatly, and I will cheerfully remit any necessary costs for the same.

LETTER FROM A YOUNG MAN AT THE WEST.

Two years ago, I heard of your school at Meadville, and then I immediately set my efforts to go there. I was poor, as I yet am; but I thought I could raise money enough to carry me through a short course, and I set to making efforts thereto. My little crops, for the two last years, did not yield as I thought they would. And so I still am not quite able to subsist myself at Meadville for a course through your Divinity School. Last fall, I took the keeping of a toll-gate, at three hundred and sixty-five dollars per year. This service allows me time for reading and study; and, as I have no family, my

little salary will allow me some means to pay for books, above what it will take to keep me. Now, I want to buy a little set of books that will give me a full knowledge of Unitarian truth.

The little catalogue you sent me enumerates fifty-nine different works. If I have not mistaken, that whole list, as therein given, amounts to sixty dollars; and you propose a discount therefrom to all clergymen and booksellers of twenty-five per cent. Will you allow me the same? I am a student, looking forward to the ministry.

Gentlemen, I wish you would give me your advice in making my selection of books; for I wish to pursue a course of reading and study here that would leave me needing as little as possible of the discipline and training at the school. For the more I can do here the better for me, seeing that I can subsist here while I will partially accomplish my preparation.

LETTER FROM A PHYSICIAN IN CONNECTICUT.

Your tracts came duly to hand, and pleased me exceedingly. I had never seen a Unitarian tract or book, or heard any doctrinal sermons, but have had ideas of my own. I was once a member of the Congregational Church. I find all my views contained exactly in "What Unitarians Believe," and am much consoled that I have Christian friends, though very distant. I am naturally very devotional in my own way, which is not Orthodox. I am not within twenty or thirty miles of a Unitarian church, and must read my sermons, or do my own preaching.

I saw your advertisement in the "Independent," and was moved to write for light.

LETTER FROM A TOWN IN MASSACHUSETTS WHERE THERE IS NO UNITARIAN SOCIETY.

Having seen some of your tracts on Unitarianism, — although by education Orthodox, — I liked them much; and, as I see that you offer them free to all, I would like to get some for the benefit of my neighbors, as I think the truths they contain are plain, simple, common-sense truths, and, if they could be scat-

tered broadcast in this intensely Orthodox community, might be the means of at least some good.

FROM A PRESBYTERIAN MINISTER IN PENNSYLVANIA.

Your catalogue of books is received, and I have selected a few works from the same, which I wish you to send me by return mail.

Your liberal offer of twenty-five per cent discount to clergymen, &c., is, I may say, some inducement to send for a few works, which, I trust, will give me an insight into what is yet somewhat a mystery to me. I do not feel any prejudice against the Unitarian denomination, for reasons that I am not familiar with its doctrine.

FROM A TOWN IN INDIANA.

The tracts you sent were duly received. The thoughts and sentiments expressed therein have awakened a slumbering courage, and I do not now feel all alone.

I feel that there are some who are with me in the Spirit, and they have breathed sympathy and affection into my soul. The fetters were long fastened upon my thirsting spirit; but I have broken them, and I now rejoice in the freedom which God designed for all his intelligent creatures.

I feel that a helping hand has been extended to me, and how gladly I receive it! For, I must say, I greatly need assistance. I am surrounded by powerful organizations, which only tolerates, what appears to me, a degrading theology. I am hemmed in, and what can I do in this social prison? Yet I have a small circle of friends; and, on Christmas day, I had the pleasure of distributing some of your tracts among them; we all thank you for the blessed words of sympathy, and they have inspired our souls with more courage. We have seventeen churches here, and others will be built next year; but we have no organized society of those who cherish a liberal faith. Still there are enough to build up a flourishing church, if there was only a leader to set the thing in motion right. I desire to do much, — will do what I can.

FROM A PHYSICIAN IN OHIO.

Your kind favor, with the tracts and catalogue which you were so kind as to send, came duly to hand. I scarcely know how to return to you and your Association proper thanks for them. I have read and re-read them, and each time with renewed delight. Some of the conclusions I had reached before, in reading and reflecting. Some of them were new, and burst as with a flood of light upon me. Some of them conflicted with my prepossessions, and required much thought ere I could agree; and some are yet under consideration. I dislike extremely to be burdensome to you, and yet my desire for more light is so great, that I am led to ask you if you will be so kind as to send me more.

In the mean time, I find an anxious desire, on the part of some neighbors and acquaintances, to look into these things, and in some instances quite unexpected. Am I at liberty to supply them?

FROM A TOWN IN THE WEST.

Dear Sir, — The package of tracts which I wrote for, and your kind accompanying letter of Nov. 2, were duly received. The tracts I have distributed; being careful to place them in the hands of those who I thought would, to some extent, appreciate them, and be profited by their perusal.

It is a pleasure to distribute such tracts, so ably and candidly written, and containing such pure and elevating sentiments, — sentiments that must ultimately commend themselves to thinking minds. The contrast is truly striking between them, and that with which the American Tract Society is flooding the country.

Already the little messengers I have sent out have commenced to produce their first fruits in "the agitation of thought," which "is the beginning of wisdom." I judge so from the fact that the Methodist preacher on this circuit, at his last appointment in this neighborhood, took occasion to pitch into Unitarianism and Unitarians "right smart," to use a

Western phrase. Well, "a live dog is better than a dead lion."

Wishing to follow up the agitation already commenced, I would solicit another package of your excellent tracts. Please send a few more of J. F. Clarke's tract on the "Inspiration of the Scriptures;" the remainder select according to your judgment.

We said, in the introduction to these extracts, that in themselves they fail to give a full idea of the opportunity which is offered to us in this direction of effort, because they do not necessarily prove the frequency or number of such appeals. For this reason, we close by quoting together the letters which came *in a single mail*, two days ago.

LETTER FROM A PRESBYTERIAN MINISTER IN A WESTERN CITY.

I have seen in the monthly organ of the American Unitarian Association, a notice of some books which I desire to procure.

I am quite interested and gratified in reading Dr. Clarke's "Orthodoxy." Now and then he says that which we cannot allow; but, in the main, the fairness of the book surprises me. There are quite a number of the books on your list, besides what I now order, which I have promised myself at an early day.

FROM ILLINOIS.

DEAR SIR, — The books and tracts you were so kind as to send me, two years ago, have wrought well. We now have a *liberal* church, though not a Unitarian church, well sustained and prosperous. At least half its wealthiest supporters are out-and-out Unitarians, — many of them such from reading my books, — and it is intended, as soon as the signs of the times will admit, to call an able and earnest Unitarian minister, and to organize a society.

FROM A TOWN IN CENTRAL NEW YORK.

DEAR SIR, — Will you please have the kindness to send to my address your very excellent "Monthly Journal." I am poor, and have not the means at hand to pay you now. If you have pamphlets or papers of our faith, I should be pleased to circulate them: I will take pains to give them to the proper ones.

FROM MINNESOTA.

DEAR SIR, — I have been reading the "Monthly Journals," as they come to me, and am very much interested in the missionary work in the West. Here I am located in a city of from ten to twelve thousand people, most of them from New England, and also Liberal Christians, — or a great many of them. We have here all denominations, except Unitarians; and I have many times been asked this question: "What do Unitarians believe?" and, thinking I can do something to increase and strengthen our faith in this place, would like to have you send me some books, to be placed in the free reading-room, and also tracts for distribution. There are a great many tracts distributed here by other societies, but none from our Liberal churches. I think there is no richer field in the West than there is here now at this present time.

If you can send me some books, would like those that will explain Unitarianism; and I will do my best to distribute the tracts and books where they will do the most good. I feel as though I had a work to do, and must be up and doing.

We trust that the foregoing extracts from letters may at least help to illustrate the importance of this branch of our work. Its results, from the very nature of the case, cannot usually be seen; and yet, even when we consider such results as we can directly trace to it, there is enough to stimulate us all to help it on. Let all who are interested in such missionary work send to us for tracts for gratuitous distribution, and let our churches not fail to give to the Association the means to answer all such demands.

PERSON IN RELIGION.

AN ADDRESS DELIVERED BEFORE THE MINISTERIAL UNION, MARCH 9, 1868, BY C. A. BARTOL.

[We are glad to insert the following Address, — not because we agree with all its statements, but because we have reason to think that the position of the writer has been misunderstood, and because the spirit of the address seems to us calculated to promote the end for which, in the introduction, it claims to have been prepared. The author has kindly given it to us for publication, in compliance with the request of the Ministerial Union.]

Brethren, — Disabled by illness, and doubtful if I ought not to disclaim all title to your attention, yet grateful for the goodness which asks me to address you, and pleased to take your invitation for evidence you think the voice that speaks not partisan or in any quarter committed, but so free as to have at least the worth of sincerity in its words, I come at your bidding. If, indeed, in the party strife that spares not even our little body, I could at any point serve the humble office of that homely article, by railway folks called a "coupling," whose slight figure makes one train of the separate cars, I should be content, like that poor bit of iron, to be forgotten, underneath, away from show, and out of the happy, forwarded passengers' sight, only careful that no accident should arise by my own breaking. Prevented by pain from new preparation, let me prove my position by offering you some thoughts lately given before a different audience, in the rooms of the Parker Fraternity.

I am to speak of *person in religion:* for not earth and sea and sky, but persons, make the world for us, — the climate we live in, cold or hot; and a danger of Radical as of all speculation on truth as proposition, is to overlook the importance of truth in person. The living is the only truth. Like the cable or wire with its lightning-pen writing on the opposite of the globe as a leaf, *person* turns truth into power, and puts it in gear. For truth is like a will: it requires not only articles and items, but an executor.

To take at once the crowning case, I suppose Jesus spoke

simply when he said, "I am the truth." The English essayist, speaking of those whom one would wish to have seen, such as Milton and Shakspeare, and what marks of respect we should show them, says, should Jesus Christ come into the room, we should stoop to kiss the hem of his garment. Hence the unprecedented number of attempts still to take his measure, by Strauss, Rénan, Furness, and others, — "Ecce Homo," "Ecce Deus," "Deus Homo," — and more proposals announced. Where is the secret but in the pre-eminent vitality of his spirit? Miracles, says Alexander Dumas, are the *coups d'état* of God. Christ's genuine wonders are the personal force and natural flow of his soul. Critics have for ages been impatient of his continuance, —

> "Upon what meat doth this our Cæsar feed,
> That he is grown so great?"

They have been saying for eighteen hundred years, He draws too much attention: he stays too long, —

> "Superfluous lags a veteran on the stage."

But he seems young as ever. Somehow we cannot get rid of him. Voltaire got so tired of his name, he said, "Let me never hear it again:" yet Voltaire could not help mentioning it over and over again, as often as any bishop of the French Church. My friend, who twenty years ago thought his figure an optical illusion, last year declares it vain to deny that we lean on him yet. Another alike sincere and noble friend, well disgusted at the conventional and superstitious repetition of "Lord, Lord," which disgusted Jesus himself just as much, would have him *removed* from the scene, to let living men of to-day perform their seasonable parts. But who shall carry him out? Thrust Nature out with a pitchfork, she comes back; and he is a piece of nature, — no antique, as we say of statues and bronzes dug up from Roman soil, but as modern as women's rights, as prison hospitals, as American democracy, the civil war, or the Anti-slavery Society. Therefore he re-appears, cannot be killed off by Jew or Roman or American hangman or headsman. "Turn him out! throw him over!" was the cry about a reformer whose presence was unwelcome at the Hunker meeting at Faneuil Hall. "Well, here I am all ready: try it!" was his quiet reply.

But the operators on his burly frame and more stalwart soul did not happen to be forthcoming. Held by a Divine gravitation, he stayed in the gallery, and unmolested had his say. So Christ keeps his footing, and has still his say.

How strange and absurd to some it seems! They declare there is no such man: he is a myth, a dress figure; or, as one affirmed of Daniel Webster, having visited him twice and found him in contrary moods, there are two of them: *Jesus* is one, and *Christ* is another. But both terms keep slipping from their discriminating mouths and running from their sharp-nibbed quills. All is explained in the fact, that he is no fiction, but a mighty person. Delusion pure as it is to make him an idol of finality, co-extensive with the Infinite, and identify the Individual with the Eternal, as if God and nature were spent, yet his transcendent personification of truth on the stage of time is his indefeasible title. It embalms him alive, longer than kings' corses were ever kept dead, for an expression of Divinity and an ideal of Humanity. As the French have a word, *viability*, meaning the length of life for which any man's physical constitution is fitted, so the date of a man's reputation, of Christ's as a man, is no accident, but a law. We cannot shorten or shoulder it aside by wilful rejection, passing resolutions at a meeting, or writing an article in a magazine. Errors about him we may discard and remove. They will drop of themselves, like decaying fruit from the tree, before the blaze of science. The transports of piety, from a growing sense of God in the human soul, will show him no Infinite Spirit, but saint and prophet, though history adopt him for the chief. Meanwhile, why be afraid, as some seem to be, of the words Jesus and Christ? Like all other words, which men use or abuse, only pronounce them with their due significance! How diverse their import from different lips! Our ignorance or affectation takes them in vain as much as the street-passion that puts them into an oath. Utter them intelligently, in the right connection and proportion, and no prejudice will be perpetuated or lie told. What is profanity but to use *any* words, — God, Christ, Heaven, Devil, Holy Ghost, without meaning? A poor woman lately complained to a Sunday-school teacher that her boy had been using a "bad word, very bad,"

and she wanted him looked after. "But," said the teacher, "what *was* the word?" — "Well," replied the sad mother, on the edge of weeping, "I don't just like to tell you, but it was *hydrophobia!*" Well, she was correct: it was bad to her because she did not understand it. When the newsboy called our paper the "Christian *Resister*" in his cry; or the woman, with illiterate innocence, said, "Theodore Parker is as good as Christ, or at least as Anti-Christ," — the examples were hardly too gross of our often senseless use of words. Speak every word understandingly, but do not undertake to abolish any. Max Müller says it passes the power of a king to make a word. It passes the power of a hundred kings to unmake one. Sooner try to uproot California cedars or the Alpine spurs! Louis Napoleon and Bismarck can adjust the balance of power in Europe, and change geography for our children, but not touch a French or German word; and some of those famous French words, that belong to people as to prince, spite of censorship of the press, will be winds and whirlwinds to tip over the imperial throne yet. "Every word is a poem" as it springs out of the air to people's tongues, and will die only when the poetry dies out of it. Who made the word *Copperhead*, that has done more service than fifty parks of artillery for the last five or six years? Nobody. It made itself! God made it. The *thing* waited for it to leap to. It darted out of nature from that "evil streak among the grass and flowers," as Dante calls the serpent, to human lips; and we know not on whose it first lisped itself, though I would gladly think it was on those of the little child in the Western cabin, who said to a disloyal visitor, coming unwelcome to vent his treason to the family, "*Do* away, Toppyhead: we don't want to see you here any more!" Words cannot be burned up or cleared out like underbrush. Especially the word that names a great and saintly soul, Pythagoras, Moses, Socrates, Christ, is not quickly or wilfully obsolete. O reformer of error! O abolitionist of fame! you must wait till out of the magic syllables all the virtue is gone.

> "Set not thy foot on graves;
> Care not to strip the dead
> Of trophies buried:
> Go, get them where he earned them when alive!"

But, with the poet's pardon, he whose image lives in men's minds is not dead. We may violate his tomb, and grudge, but not destroy, his name. Give it rational estimate. If Christ's personality is made a monstrosity, rule it out of court. As a type of honor, accept it, — long as the Hebrew flavor of that Hebrew flower shall last to perfume the globe's atmosphere; far as on the forehead of the sky or in the brain of the Magi the Bethlehem-star shall shine, or as the angels' song shall sound; till the world travel out of sight of the yet conspicuous cross on Calvary, and is no longer within hailing distance of the Sermon on the Mount. Said the heathen woman to whom the story of the crucifixion was told, "Well, it was so far off and long ago, let us hope it was not true." But what is far off or long ago to the soul? Spiritual reality is no subject of space and time. Christ's personality was a crucial experiment, an assay of the most fine gold of character, whose disowning by us were the vilest, dishonest repudiation, worse than bankrupt insolvency in Confederate scrip or Mississippi bonds. It does not fluctuate with the stocks in mercurial State Street or Wall Street. It does not sink like the paper-currency I carried in my belt, fourteen years since, from one country or province of Austria or Prussia to another.

Yet why make it an exception or anomaly? How does it differ in kind from other human worth? Three kinds: God, man, and Christ? No! I cannot, with all my admiration, take it out of the broad roll of honor, and rule of the Divine mercy. If any make it a portent without precedent, I take leave to restore it to the natural order. "Brave men before Agamemnon," writes Virgil. Good men before Jesus or Abraham, Isaac or Enoch or Job! The world is very old, and has never lacked beauty. Grace and goodness were not Christ's inventions, but exemplifications. That lamp has burnt a good while; there must have been much oil in it; I would not blow it out with a puff of breath if I could. When the challenge of the New-York Preamble put matter of dogma into the language of his lordship, standing as a supreme or solitary article it looked, and to me looks ever more, bleak and bald and bare. But by lawful promotion he has won superior rank. We do not count over his

name indifferently in the list of men who died yesterday or just entered the door; as we do not reckon Plato, Zeno, Homer, with the last metaphysician, stoic, vegetarian prophet, or untried bard that gets a corner in the newspaper for his callow verse. We call some monarch or ambassador a *personage;* we style him more greatly a *person.* The pin-feathers, the little limping barnyard brood cannot fly with at all, match not the mighty pens the eagle mounts on in the eye of the sun.

On such examples of never-past but imperishable worth, not on abstractions, we live. They make our moral capital; and we might as well try to subsist on our separate creations of property, — throwing away the accumulations of our progenitors, that have so transformed the planet, antediluvians would not recognize it, — as depend for mental nurture on private opinions. We cannot rid ourselves of the riches of our race. What fool — for he can be no philosopher — proposes to begin *de novo*, despising traditions, when we are all of us traditions ourselves? My friend, spiritual aboriginal as you think yourself, you live in the Christian era; and your exact period in it, will you or will you not, must be inscribed on your grave-stone, and in your biography if you get one. We cannot unsphere ourselves, more than the aeronaut, whom the earth, good, careful mother, lets run up a little way, holding him all the time, and drawing him back with her apron-strings, — that, having borne him of her womb, she may hush him to sleep in the bed that will be so pleasant at last. The mistake is to superhumanize Christ's sole personality; when all virtue is of one sort, smacks of the common soil, is *autochthon* and celestial too.

The *canon* is not closed: every hero or martyr writes a new page in the Bible, whose genealogical interleaving may well bear his name; and privates in the army are as dear to Heaven as commanders-in-chief. He is a *person*, who incarnates, however lowly, the Higher Law. Abraham Lincoln, victim Slavery-adorned the altar of Liberty with, shedding all mortal weakness with the bullet that took his blood, is already such an historic personality, a patriotic myth, to nourish love of country in all time to come. John Brown, — was he an abstract proposition, one of Kant's categories, Euclid's theorems, Plato's ideas? He was

an idea alive, a theorem proved, — demonstrating itself, — a category in flesh and blood; as our fine orator, Wendell Phillips, wanted the Presidential Proclamation not on paper, but on horseback, in boots and spurs. He was a person, — surpassing personality of our epoch. He was hung, they say. No, not he, only his phantom; as the Docetæ maintained, not Jesus, only his illusory appearance, was crucified. John Brown was executed no more than the pale, grand figure of him the sculptor made. Less of the Christian type than a Judas Maccabæus come again, — was his person suspended on the gallows till, in the old law-phrase, he was "*dead, dead, dead*"? Then why is he "marching on"? How comes he here, the most respectable person in our assembly? His execution, as we call it, doubled the host of the Republic. His hand, cold and dead, dealt a blow at the rebellion for bondage, to which his perhaps mistaken pikes at Harper's Ferry were bits of straw. Was he defunct, extinct, a nonentity, put out of the way? No; very much in the way of slavery, and in the right way. He would not stay slain, but ascended! —

> "The times have been,
> That, when the brains were out, the man would die;
> And there an end. But now they rise again,
> With twenty mortal murders on their crowns,
> And push us from our stools."

Did Shakspeare write that for the South? Spite of presidents, above congresses, we had one case of what the old preachers called "personal religion."

So our wealth swells as by new gold mines in Nevada or Australia. It will not do to rely on our little earnings, and cast our living antecedents into the river Lethe, to float to oblivion's sea. They are the root that bears us. They are the nerves and arteries running into the Present from the Past. Humanity is no extempore flash, but like the ancient torch-light procession. It is *person* as well as *proposition* in religion. Thank God, not only for laws of gravitation, but for stars to gravitate; and not only for principles of morality, but the living firmament, with all its points of sparkling worth, in which, like a child with his celestial globe under the midnight arch, we spell out Washington,

Jefferson, and, shall I add, our own Andrew. Remove them? First extinguish Pleiades, Orion, the Southern Cross, the North Star! Only illustrators of the truth take that station. He that resists it is thrown, like a meteoric stone, to the ground, or, like the erratic comet, reined in. How such a person as Paul, with massive weight, rolls in peaceful splendor!

Why is Theodore Parker the power he is confessed by friend and foe? Not that he saw more than others, — he saw much less than some, — but, sometimes half-blinded in battle, he yet became what he saw. Learned in many tongues, he translated no German or Syriac so well as his own imagination of justice into his life. Nought, righteous and fair, was he content to leave in the shape of fancy or region of poetry. As Socrates brought philosophy down from heaven to earth, practice was his version of all invention. The sheriff of ideas, never was officer more bent on serving his writ. One told me of a strong man on the Cape yonder, "What he takes hold of has to come." Slavery and superstition had to come submissive to *his* arrest, as he personified his faith in his genius for energy. Not a star of illumination, so much as an engine of philanthropy; one of those cannon-balls it is so dangerous to touch when they seem to have stopped, at his unspent force the ramparts of error and wrong tremble still. He was a person in religion, if not a discoverer in the realm of thought.

Without such expression, intellect is not whole. But why, we are asked, such marvels of intelligence without integrity, — Raphael painting the saint he was not; some musical composer making no melody, but untuning every string in his heart, and, from overhearing harps of angels, rushing into the sensual sty; a matchless sculptor, himself so deformed he cannot be trusted; an architect not building his behavior half so well as he knows? Because they have no privilege in goodness of peculiar ease; but God, measuring his bushel, impartially strikes a moral level for all. Because by nought cheaper than voluntary devotion to duty can we be bought off from ruin. Because Heaven's door opens not at the knock of our wit or signal of our repute, but at the touch of our purity and humility. Because every sin has its penalty; as one wittily said even to the tardy man, "You

may have part in the second resurrection, but will be too late for the first." Because there is not, as in courts and State-houses, any lobbying or bribery or claim of aristocracy at the Judgment-seat. Said the English coxcomb, warned of the danger of his career of dissipation, "God will think twice before he damns a gentleman." I am afraid not! Once is enough for God to think. Nor will your genius deliver you more than your gentle blood. *Genius* is a cant word too, which we are sick of hearing. Heaven has it in plenty, oceans, — 'tis a perfect drug, bestowed sparingly, in the wisdom that sees how little we know how to use it, and holds the trustees to account. Dante, who knew he should be saved, not by his "Divina Commedia," but by the Divine equity to his righteous zeal and patient woe, shows us, in his infernal circles, very able men. Michael Angelo, Beethoven, Milton, expected no rescue by the feats of their brush, chisel, or pen, but through observance of love and sanctity, such as the hodman or poor Freedman, struggling from darkness into twilight of liberty, not reaching yet the dawn, can practise as well. Common folks, "poor devils," would have a right to complain of God, if to those mighty souls, beside creative faculty, he gave advantage of an exclusive ticket to the best seats in the shining mansions.

Mr. Darwin, with suggestiveness beyond other naturalists, teaches that every thing, throughout the kingdoms of matter, succeeds by a struggle for life. How man must strive, to be neither incontinent nor cold; and his ascent all nature prefigures!

> "So from the root
> Springs lighter the green stalk; from thence the leaves,
> More aery; last the bright, consummate flower."

Look at that soldier, the *cactus*, with all the weapons about it it has gone through the war with, as on the top of its ugly, spiny triangle of a stem it lays the trophies of its conquest in that soft, silky cup or cornucopia of leaves and stamens, in a poise and color with which scarce rose or lily can vie, so that we pardon its military uniform, so gay and grand! Our hard work alone ends in the play predicting celestial choirs. We must bring duty and desire to coincide; or do right, though, like a scimitar, it cut our heart

in two. "He has a good heart," we say. Ah, indeed, has he? Let it not run away with him! The southern was thought a good heart, not bad, till inflamed to run away with the Southern States. When Mr. Pettigrew, like Milton's Abdiel, —

"Among the faithless, faithful only he," —

was asked by some stranger where to find the Institution for the Insane, he answered, "You cannot go amiss: 'tis everywhere here." What signifies the name without the thing? What was *Christian* but, like *Quaker* and *Shaker*, a nickname at first? After "Liberal Christian," a phrase that grates a little on the inner ear, a friend, lately writing me a letter, scratched a note of interrogation. Because "Liberal" and "Christian" are so perverted, the sadly sincere Radical is tempted to discard them altogether; as some reject a good tune the devil's catches have been sung to.

How receive whatever may call itself Christian, when formalism has gone so far that religious papers, ecclesiastically unrebuked, in Paris advertise "infant Jesuses, made of wax, gutta percha, and paste-board," for children's toys; and the ceremonial slough is so deep in Rome, that an orthodox man told my friend, Dr. Bellows, he should greet an outbreak of infidelity or the advent of Mohammedanism as a relief! Party-will, or theological conscience, sticking in the word *Christ* at a particular place in sermon or prayer, will not avail. We must have fresh spiritual intuitions to regenerate our speech. As a musical instrument, like a piano-forte, under one touch is an oblong box of jingling strings and white and black glancing keys; under another, such as Liszt's or Perabo's, the instrument is forgotten and gone, not seen in the room save as a medium of all that is sublime or tender in the sense of things and soul of the universe, — so how alternately weighty and empty the same words in diverse mouths! Because of the *Word* he *was*, Jesus became a common term of rectitude, cement of society from disintegration; so that all said of him, "He is our man, and we are one in him." But man as he was, a person in religion, he is not to be put in place of Him, who is not *a* person, or, as distinguishable from others, *the* person in religion, but in whose person religion is.

He is not in the universe: the universe is in him, and all alive through him; and without him the orbits astronomers descant on were but a shining tomb. We are entreated not to drop Jesus. I should as soon think of dropping the sun, were my hand big enough to grasp it. But what countless suns God holds in the vital spirit and immense Person he is!

Theology has not brought the soul into direct relation with its Author. It always puts somewhat between. But it is taking a forward step. When not a parent of you but can say something, though it were but *coo-coo*, to his child, shall God have no speech with us? Orthodoxy credits not the possibility. Said an excellent brother, with a touch of irony, "The Radicals have no basis, nothing to preach, only something in here," touching his breast. "But," I replied, "the Kingdom of God, the Spirit and Truth and Son of God, all that is, is in here; and, if you give me only something *out there*, the bottom has indeed fallen, the basis is gone." But the Real One reveals himself. His self-disclosure is religion. All prophets are but his mouth-pieces. To the mind that listens he speaks, Person of persons. "I am," said a dying man and brother of ours, "therefore Thou art." Might we not say, "Thou art, therefore I am"? We must say *Thou* to God, — Thou to Thee, O our Life! — else we are atheists; for *He* is not.

As Victor Hugo wrote to the French emperor, that conscience says "*Thou* to your Majesty," so we are in immediate correspondence with God. The world is not betwixt: it is but his work, word, thought, and heart. Never was doctrine more superficial than Cousin's of God's impersonality. In what will that is wisdom, what motion of restful order, what life and peace, the universe proceeds! As a noun in grammar names some substance, so does the personal pronoun too. God's *I am* is the eternal substance. Language fails us to describe his *on*goings and *in*goings. As when we have listened to great discourse, heard exquisite music, witnessed a noble deed, or observed superior manners, we are tongue-tied, and can only, like a little girl, say "Beautiful!" and whatever we could express our feeling about were a poor affair; so over his whispers to us our silence broods, or stammers into a broken syllable. We must come to

him, and start from him, in whom every particle of the creation lives.

Thought in him must be free. With policy, meant for charity, religious organs may try to accommodate the spiritual and dogmatic views. But, like two specimens of the animal kingdom a naturalist attempted to bring home in the same box, one will eat the other up. Conservatism prevails in organized philanthropy. Radicalism, like Pharaoh's lean kine, devours intellectually the accredited opinions that correspond to the fat and well-favored. Sincerity and simple love are the only wisdom. No hand, that strokes and turns to a fist to smite, can keep the peace. A theological leader — the Lord deliver us from that character! —is like the keeper of a menagerie undertaking to hold in the same cage creatures, each continually asking the other, in the vernacular of natural language, with fierce mother-wit, how he likes the looks of his teeth and claws. No system or *Body* of Divinity is possible. Not Plato nor Hegel could exhaust the world in a scheme. We must go by glances, as the sailor does, not comprehending the stellar glory in all its reach. The love of God and love of man, like the pointers to the Pole-star, will always be in line with duty; and duty is personality for ever. The true philosophy is not of *things*, matter or *matters*, but of persons. For new and loftier ones we wait; and nature by her poet says she waits, —

> "I travail in pain for him,
> My creatures travail and wait;
> His couriers come by squadrons,
> He comes not to the gate."

Yet he has not failed us quite. Only because of the infinite possibilities, — because no performance even of God can satisfy, because his art is endless creation, and his spirit never spent, — our aspiring is without bound; and that aspiring, is it not also peace?

Our temper is the main point. If we be advanced in our ideas, our intelligence will be charitable to others' ignorance. It is a story of Oriental dervishes, that a savage in the desert, having heard of God, said, "Where art thou? O God! Come to me,

that I may comb thy head and wash thy face and feed thee!" Then Moses rebuked him. "You, infidel and idolater, know nothing of God!" But God rebuked the prophet. "Thou hast scared my child away from me. I sent thee to draw, not to divide. Such expressions cannot stain me; their sincerity purifies them. Words are nothing, only the heart."

Learning this lesson, quarrel, if not difference shall cease; and the old Millennial prophecy come true, according to the incomparable melody of its meaning in the lines of William Blake: —

"And there the lion's ruddy eyes
Shall flow with tears of gold;
And pitying the tender cries,
And walking round the fold,
Saying, 'Wrath by his meekness,
And by his health sickness,
Is driven away
From our immortal day:
And now beside thee, bleating lamb,
I can lie down and sleep;
Or think on Him who bore thy name,
Graze after thee, and weep.'"

Does not every word of such love and truth deserve to have, not a mouthful of air, but the whole atmosphere of space, coined into it?

EXTRACTS FROM TWENTY-FIFTH AND TWENTY-SIXTH REPORTS OF REV. C. H. BRIGHAM.

Ann Arbor, Mich., March 2, 1868.

To the Executive Committee of the American Unitarian Association.

Gentlemen, — I herewith present my Twenty-fifth Report of missionary service. The four Sundays since the date of the last report have all been stormy, which fact has somewhat diminished the usual audiences. I have preached in Ann Arbor on all of these Sundays. On the fourth Sunday of February, there was a celebration of the Lord's Supper. In spite of the storm, a hundred and thirty persons were present, and I should

judge that about half of them were communicants. On the third Sunday of February, I closed the series of Essays on the Future Life, which has been given during the winter to the Students' Bible-class.

I regret to say that the hope of harmonious action between the Unitarians and Universalists of Michigan is destroyed by the resolutions passed at a recent convention of the Universalist body, in which they decline to take the name of "Liberal Christians," and class the Unitarians with "Partialists." The narrow counsels prevail in this State among the Universalists. A majority of them wish to keep aloof from us.

ANN ARBOR, April 6, 1868.

GENTLEMEN, — I herewith present my Twenty-sixth Report of service as your missionary. Five Sundays have passed since the date of the last report. On the first three of these, I preached in Ann Arbor morning and evening; besides delivering a familiar lecture in the hour before the morning service, on Palestine, to the students, and attending the Sunday school in the hour following the morning service. The attendance of students at the lectures on Palestine was large, — not less than a hundred and twenty on each of the Sundays. The attendance at the evening service in the church was also large, filling every part of the church, and compelling many to go away without gaining admission. On the third Sunday in March, as the sexton informed me, the number so hindered from finding place was at least three hundred.

At the close of the Medical and Law Terms of the University, in the last week of March, I was presented by a committee of the students with a series of resolutions, expressing their interest in the instructions of the winter; and I am able to say with confidence, that, for influence upon the students of the University, this winter has been much the most successful and satisfactory for the cause of the liberal faith, of the three that I have spent in Ann Arbor. My intercourse with the students has been more intimate and constant, and with a larger number than in the previous winters. It has been a winter, to me, of hard, steady, and wearing brain-work, but very gratifying in its results.

The social gatherings of the Unitarian society, which are now held weekly, have not only helped to unite the society, but to bring the students into pleasant social relations with the people of the city, and so to win their regard for our cause, as well as to make their life here pleasant. On the last Sunday of March, I preached at Coldwater, the county seat of Branch County, a city of over 4,000 inhabitants, on the Michigan Southern Railway, about midway between Detroit and Chicago. No Unitarian sermon had ever before been preached in that region. Some years ago, there was a society of Spiritualists, who were so strong and confident that they undertook to build a church, finished the exterior, and the basement story; but, before they completed the audience room, became too weak to go on with the work. The Spiritualist movement has about died out; but the church building — Hope Chapel, it is called — remains there, and the gentlemen who hold the mortgage upon it are anxious that it should be used for the purposes of Liberal Christianity. I preached three times — morning, afternoon, and evening — in the lower room of the church, which seats about 300 persons. Eighty persons were present in the morning, 120 in the afternoon; and in the evening every seat was occupied, and many were obliged to stand. The characteristic ideas of our faith were stated and explained, and many persons assured me that they had been Unitarians all along, without knowing it. The most prominent citizens in the city, lawyers, doctors, teachers, and others, hold liberal religious opinions, and are not at all in sympathy with the doctrines of the evangelical sects. They hope to make an arrangement by which they can get Unitarian preaching once in a month through the summer, and then ascertain whether there is strength and zeal to organize as a Unitarian society, finish their church building, and have regular services. There are difficulties in the way; but, if this movement is properly cared for, I have no doubt that a good society may grow out of it. I was welcomed with great heartiness, and treated with the utmost hospitality. The point is an important one, as Coldwater is the centre of a rapidly growing country.

Respectfully submitted by CHARLES H. BRIGHAM.

LETTER FROM REV. C. G. AMES.

SANTA CRUZ, CAL., March 2, 1868.

DEAR MR. LOWE, — My letter, written in March of last year, and printed without the date in the "Monthly Journal" for November, gave a far less promising report of the results of your Pacific missionary investment than the facts now warrant. A year ago, I dared not assure you of any permanent society on this coast outside of San Francisco. But the summer gave birth to a hopeful organization here in Santa Cruz, and the autumn brought Mr. Eliot to the pastorate at Portland, Oregon; so that three liberal societies now answer to the roll-call, each having its house of worship and its minister.

Further, Rev. Henry W. Brown, late of Augusta, Me., also arrived in November, with his family; and after *resting*, by a few Sundays of very acceptable love-labor with Mr. Stebbins and myself, he went to Sacramento, where, at latest accounts, his newly-gathered congregation had arranged to give him twelve hundred gold dollars for six months of preaching, and there was fair prospect for a self-supporting society. I am afraid he thinks my letters — which helped transport him hither — were over-sanguine, especially as a majority of our California Sundays, since he came, have been stormy, and Sacramento is quite distant from Ararat; but no amount of cold water seems to dampen the bravery of his faith: and from what I have seen and heard and felt of the man, coupled with what I know of the people of Sacramento, I am sure you may count on a fourth society for the next Year-book.

At San Jose, where I spend one Sunday in a month, there is a *mob* of liberal folks; and the only reason why I don't give all the Sundays to their service is found in the difficulty of being there and here at the same time.

The first Sunday in February was a white day for "Unity Church of Santa Cruz." With high and solemn joy the people took possession of their new house of worship, — "dedicated," as the minister said, "to the highest human uses, in the name of the Lord; not offered as our gift to him, but received, with

grateful reverence, as his good gift to us." It is forty feet by sixty-three, — a neat, simple, semi-Gothic structure, with spire and belfry in character; the outer walls brown, the roof painted in alternate sections of soft green and drab; the pews, wainscot, and picturesque rafters all made of the "redwood," which is the staple lumber of our Santa-Cruz mountains, and which, being varnished, strongly resembles mahogany. The pointed windows are of white enamelled glass, with purple arches. At the right of the pulpit, and on the same level, is the choir, supplied with one of Smith's cabinet organs, which, along with the green carpet of platform and aisles, was paid for by the zeal of the women. Whether seen by sunlight or by gas-light (for this little town boasts its gas-works), the total effect is cheerful, inviting, satisfactory; and the people come together, glad as children. The plan was furnished by Mr. Cleveland, a San-Francisco architect, sent us by Mr. Stebbins, members of whose congregation have kindly contributed some hundreds of dollars toward the total cost, which a little exceeds $7,000 (coin).

The people have demonstrated their willingness to help themselves by raising over $5,000 in gold during the past year for the purposes of the society; and I think they will face the balance of their obligations without flinching, though the debt is larger than was expected.

I am glad to add that this building enterprise has been undertaken and carried through by the people themselves, with hardly a word of encouragement or of meddling from the minister; who is a man of uncertain duration and little faith, and who "rather thought they had better get along with a hired hall, than attempt to carry a load which might break their backs."

The new church seats three hundred (*free!*), and is none too large for special occasions, such as come pretty often. Just now we are all comfortably enjoying a course of Sunday evening lectures on practical subjects; and next Sunday morning's discourse is to commemorate the fourth anniversary of the ascension of St. Starr King.

As ever, CHARLES G. AMES.

REPORT OF REV. J. L. DOUTHIT.

Shelbyville, Ill., April 1, 1868.

My dear Mr. Lowe, — The liberal church started in Mattoon is gradually and surely increasing in numbers, and in the confidence and respect of the community. Rev. Mr. Willis, of St. Louis, has held very acceptable services some two or three times during the last three months; and he is now engaged to preach here once every month, while I am to supply the remaining Sundays in each month.

The small society in process of formation — and in fact now formed, though not thoroughly organized — in the rural district near Shelbyville, is prospering. However, its members are chiefly poor people, and not able to support preaching, even monthly. I usually preach to them one Sunday every month in the forenoon, and at Log Church in the afternoon or evening of the same day. It is my custom to give familiar lectures frequently, on favorable week-day evenings, in the country schoolhouses in the vicinity of my home.

I distribute the tracts of the Association as judiciously as possible, to passengers on the cars, to people at my meetings, and in short everywhere, and to all inquiring people. I have also sent through the mail packages, assorted, to clergymen of other denominations; and to others who, I had reason to believe, would gladly read them. To those who are capable of appreciating, but who are ignorant of, our faith; to those who are prejudiced, and who may be afraid to be seen attending Unitarian preaching in broad daylight, — these silent messengers are calculated to accomplish much good. They serve to enlighten the eyes, soften the heart, and make bold the timid. I find that those tracts which are most readily perused by the majority, even of the more intelligent, are those which are easily read and comprehended, — simple, pithy, practical, and Christian.

Yours truly, J. L. Douthit.

EXTRACTS FROM LETTER OF REV. DEXTER CLAPP.

Augusta, Ga., March 31, 1868.

My dear Mr. Lowe, — I was tempted by your letter to extend my journey to Jacksonville. So I wrote to Mr. Cheney, to know his ideas of a church. He replied that his engagements in the State Convention absorbed his thoughts and time, besides calling him from home; and the prospect of making a favorable impression by our preaching would not be so good as in the early winter or autumn. People were already going North, and making plans for summer. He thought it better to adjourn all effort to next autumn, when he and others could give the enterprise their greater attention. Knowing how weary everybody becomes in the South with the coming of spring weather, I felt the wisdom of his advice. Being also ill, I made no effort to go beyond Savannah.

I meet Unitarians wherever I inquire. The young men, who are the active and leading reconstructionists, are generally of our faith, and feel the need of our church and preaching to second, in a religious way, their political hopes and labors. In Savannah I met old friends and parishioners who retained their old faith unshaken; and, I am happy to add, they were the liberal and benevolent men of the city, the men who were busy in organizing the schools, and who were ready to give their sympathy and aid to every good cause, whether for the whites or blacks. In Augusta, I have found a small Christian society, with a pastor of considerable ability and zeal. By and by, if the South is ever reconstructed in its ideas, and moral and religious philosophy, we shall be needed and called for. I am not sure that our time has yet come; but we can wait.

The most melancholy impression that I everywhere receive in the South, is of the church and ministry. The clergy are so disloyal and ignorant, that these late years of moral as well as political revolution have left them as wrecks of a barbarism that has quite passed away. The rebel officers and merchants are leaders in the new order of things. Following them are the lawyers and planters. The women and clergy still live in their old ignorance and prejudice. Yours, Dexter Clapp.

LETTER OF REV. J. B. HARRISON.

Bloomington, Ill., March 5, 1868.

Dear Mr. Lowe, — I have for some time wished to send you some account of our work for last year; but my health has been so poor all this winter, that I have done very little writing. My engagement with this church began with the opening of the year 1867. Since that time I have been absent but three Sundays, and have had no exchanges. Our work has gone on here very quietly; but the attendance upon our services has steadily increased, and we have had encouraging accessions to the church. I think there is a steady and normal religious growth in the character and lives of our people.

We are trying to do our part in the various enterprises which have for their object the promotion of public morality, culture, and welfare in our city. Our people are vitally interested in the City Library, and have made liberal contributions for its enlargement. It now contains some 2,200 volumes, — a very valuable and superior collection; and is open every week-day afternoon, for the free use of all who wish to read in its pleasant rooms. A few months ago, I obtained for the library a donation of thirty volumes of liberal books from the American Unitarian Association.

I go to the jail about once a week, and talk and read to the prisoners, and supply them with something to read, chiefly at my own expense.

Last summer and autumn, I preached half a dozen times at a place in the country, eight miles from the city; and two or three times at Leroy, a thriving village sixteen miles from here. Had good audiences at both places, and am to go again when spring opens. There are many openings for missionary work in this part of Illinois, and I wish I had strength to enable me to fill all this region with an overflowing spiritual life. I still hope to do more away from home hereafter; but there is a great field for work in this city.

During last year, besides distributing a great many tracts, "Monthly Journals," &c., furnished gratuitously by your Asso-

ciation, and selling some of your publications, I devoted more than a hundred dollars of my salary to the purchase of liberal books, which I gave away with the happiest results. The best books I have found for this purpose are Collyer's "Nature and Life," Martineau's "Endeavors," and "Selections from Channing."

We are to dedicate our church on the 15th inst. Some of us will send you an account of the exercises. At the meeting of the Western Conference, next summer, we shall ask to have the meeting for 1869 held here.

In conclusion, I wish to ask Eastern Unitarians, who do not preserve files of the "Liberal Christian," "Christian Register," and other publications of like character, to send me occasional packages of them for distribution in this part of the West; also any liberal books which they have read, and will not use hereafter. I gather up every thing of the kind among my own people.

I am, very truly, yours, J. B. HARRISON.

FREEDMEN'S TRACTS.

RICHMOND, Feb. 26, 1868.

DEAR MR. LOWE, — "Uncle Sam on Voting" has been the right lesson, at the right time and in the right place. The supply is exhausted. Can you send me another package (Nos. 7 and 8, Sixth Series)?

"Father said he felt like he could do without any eating another day, when I read about Uncle Sam," said a woman to me, whose husband and father had been "turned off" because they had presumed to vote; and, having nothing but their daily earnings, had been reduced to starvation, solely in consequence of voting. I have known many such instances.

I have been at some pains to search for such as are suffering "for opinion's sake," to try to give them encouraging words, when I could not furnish material aid; but I often get more than I can give, of strength and hope, and leave them with increased faith in the *final* triumph of right over might.

Very truly yours, B. L. CANEDY.

LETTER FROM REV. MR. McCAULEY.

We are tempted to print this letter, although so private and personal in its character, — partly that it may serve as an introduction of one who has just come to our ministry, from that of the Presbyterian denomination; partly, also, as a report of the prosperity of one of the most important societies in our communion; and partly as an evidence that the time is everywhere ripe for any measures that look towards an increase of efficiency on the part of our denominational activities, and that no plans tending to such increase, that we may devise, are likely to outrun the willing steps of those who are longing to press forward, or to exceed the measure of the opportunity that awaits us. — Ed.

Detroit, Mich., April 20, 1868.

Rev. Charles Lowe.

Dear Brother, — It is now a long time since I heard from you. When your pen last made words for my eye, they were words sent to me in darkness, — a darkness of soul covering me, because of the frown of an ecclesiasticism against which God led me to set myself.

Now I am in the light; and I want you, when you write, to send me the words of cheer and congratulation the freed spirit longs for, instead of the hopeful sympathy I have heretofore heard from you. I am here preaching to a hearty, inspiring people, who are trying to help me to help them into a better knowledge of their life, and a better practice of that knowledge. Every thing here cheers me. We have paid a debt of near $2,000, which burdened us; and raised money to "reconstruct" a rebellious basement, in which we hope to have a reading-room for our "Christian Unity," a parlor and cloak-room for our ladies, a kitchen for our "sociables," festivals, &c., and a large audience-room for all of us, for any thing. The platform of the audience-room, for any lectures, entertainments, &c., we may have, is to be used on Sunday as the infant Sunday-school

room, and will be separated from the ordinary school by sliding doors. Our audiences increase, and give the earnest attention so characteristic of the individual responsibility the liberal Christian feels, — especially the liberal Christian of the West, whose way up into our faith, unlike that of most of you in New England, has been through great tribulation.

Now let me tell you why I write to-day. We are desirous of doing some work which will be felt beyond our church and even beyond Detroit. We want every bookseller in this State to have on his shelves the publications of the American Unitarian Association, and books of that nature. We want hotels and cars to greet travellers with our tracts. In fine, we want a district secretaryship or agency here, which will be as busy as the Methodist, Baptist, and Presbyterian book concerns, to spread the glad news of our faith everywhere. There is no State in the Union so ripe as Michigan. We must pluck the fruit. Mr. Brigham is doing a grand work at Ann Arbor, sending out his missionaries, in the shape of graduating physicians and lawyers, each year: but we want a faithful band that will speak to the eye as well as ear; we want the preaching book and tract to go everywhere. Too much work cannot be done. Has our faith no inspiration, greater than that forced into men through fear? If men consecrate life without reserve to a Christ who saves them from wrath, shall we be indifferent to a Father, who loves us for ever without an interposing victim of justice?

We want to know, also, what your schemes of contribution are? We wish to be up and doing.

Write to me soon. Let me know what the best plan is for carrying out our desire for the spread of our ideas. If a suitable man could be found who would make it his business to see that all our booksellers in Michigan were supplied with liberal books, who would solicit money from churches and individuals, for the American Unitarian Association, who would scatter like a true husbandman our seed of truth, I have no doubt the people would everywhere in this region hear him gladly, even though the priests and Pharisees would murmur and condemn, as in Judea of old. Good-by, and God bless you.

Your Friend, CLAY MCCAULEY.

"UNIONS FOR CHRISTIAN WORK."

We have already alluded to the great success which has attended the attempt, in various places, to reach the mass of the people, and present to them the truths of religion as we hold them, and that broad, liberal Christianity which our denomination represents. In many of our principal towns and cities, the largest theatre or public hall has been secured, and filled Sunday after Sunday with earnest congregations.

We have also alluded to the fact, that, in some of these places, efforts have been begun to bring about, out of these movements, or in connection with them, some permanent organization. Already, first in Providence and next in Boston, there has been organized a "Union for Christian Work," whose plan and constitution we here present, for the information of persons in other places, who may see the need and opportunity for a similar movement.

It is too early now to speak of results from these two organizations which have thus been put in operation; but as we have heard the friends in Providence (to whom belongs the credit of first practically showing faith in the possibilities of such a work) explain the avenues of service which open before them at every step, the ease with which apprehended difficulties disappear, and the enthusiasm with which men and women who had never engaged in this work, — simply because no one had ever showed the way, — now enlist on the various Committees, we have felt as though, if nothing more were done, we have reason to rejoice in it as a grand feature of encouragement for our cause.

But something more must be done. As we looked around upon the audience at Horticultural Hall, when the rules of the Union were adopted, we saw here and there a

man or a woman whom we knew were anxious for some way of usefulness to be opened to them. Some of them had been to us, long before this movement was thought of, to ask if there were not some work to which they could be assigned. There will be no difficulty in securing such number as may be needed of earnest men and women, of the best abilities, ready and willing to consecrate themselves to the work proposed. It only needs that some fit man be chosen to be the President of the organization. It needs a layman, able, influential, wise, and genial, with faith in the thing, and sufficient leisure to be able to give to it much time and thought. — ED.

Articles of Organization of the Suffolk Union for Christian Work.

ARTICLE 1. — The name of this organization shall be the SUFFOLK UNION FOR CHRISTIAN WORK.

ART. 2. — The objects of its members shall be to do good and to grow better. Any person may become a member of this Union, by signing these articles of organization and contributing to its funds.

ART. 3 — Any person wishing to withdraw, may do so, by signifying his wish to the President or Secretary of the Union, who shall write against his name "withdrawn," with the date. In case of continued absence of any member from the meetings of the Union or its committees, the Executive Committee shall ascertain whether he wishes to be regarded as still belonging to the Union; and if not, shall make the proper entry.

ART. 4. — The organization of this Union shall be as follows:

A President; three Vice-Presidents; a Secretary; an Assistant Secretary; a Treasurer; an Executive Committee; four Working Sections.

ART. 5. — It shall be the duty of the President to preside at the meetings, and to preserve order and decorum. He shall decide points of order, subject to an appeal to the meeting. He may attend, *ex officio*, the meetings of the various committees.

In the absence of the President, the senior Vice-President who may be present shall perform his duties.

ART. 6. — The Secretaries shall keep a record of the meetings,

and other matters of interest pertaining to the Union, and conduct its correspondence.

ART. 7. — The Treasurer shall have the custody of all funds belonging to the Union. He shall pay all bills owing by the Union, when audited by the committee which may have authorized the expenditure. He shall keep accurate accounts of all moneys belonging to, received and expended by, the Union ; and shall present at the annual and at each quarterly meeting, or oftener if required by vote of the Union, a true statement of the financial condition of the Union, and of all moneys received and disbursed by him for the last previous quarter.

ART. 8. — The Executive Committee shall consist of the President, Vice-Presidents, and the Chairmen for the time being, of the four Working Sections. They shall meet monthly, and shall have a general oversight of the affairs of the Union, and shall labor to extend its usefulness. Any funds in the treasury, not deposited by the several Working Sections, or not especially appropriated by vote of the Union, may be expended by the Executive Committee.

ART. 9. — The members of the Union shall be grouped in four Working Sections ; viz., on Worship, on Education, on Hospitality and Amusements, on Benevolence. These Sections shall each elect its own Chairman and two other members thereof, who shall constitute a Committee, which shall supervise and forward the labors of the Working Sections. Each Working Section shall raise the necessary funds for its own expenditure, depositing the same with the Treasurer, who shall pay the drafts of the Committee only to the amount of such deposits. The Working Sections shall meet weekly, and shall report in writing at the annual meeting.

ART. 10. — The Working Sections shall co-operate in all Christian work ; but their special duties shall be assigned as follows, viz : —

The Section on Worship shall provide for the free religious meeting on Sunday evening, at present known as the meeting in the Boston Theatre ; they may also provide any other religious services they deem desirable, and called for by the wants of the people ; and, in general, institute any movements which can bring any soul nearer to God.

The Section on Education shall provide for mutual instruction for men, women, and children on Sunday afternoons ; they may

establish a library, and shall institute any lectures, discussions, or other educational movements for mutual instruction they think proper.

The Section on Hospitality and Amusements shall furnish a room, to be opened every week day and evening; shall arrange any entertainment for the members they think desirable; shall welcome and care for any strangers in the city; shall especially look after all young men and women coming into the city as strangers, and endeavor to make the Union, with its pleasures and its duties, a home to them.

The Section on Benevolence shall ascertain the pressing wants of our poor, either by personal investigation, or by communication with the established charitable agencies of the city, and take measures for their relief. They shall watch and care for those discharged from our penal and reformatory institutions, and try to find employment for them. They shall minister to the sick and suffering, and shall seek to develop the principle of Christian charity among themselves and other members of the Union.

ART. 11. — The annual meeting of the Union for the election of officers shall be held on the first Thursday in the month of October, at seven and a half o'clock, P.M. These officers shall hold office for one year, and until their successors are elected.

ART. 12. — Quarterly meetings shall be held on the first Thursday in January, April, and July of each year, at seven and a half o'clock, P.M. In case the annual or a quarterly meeting shall fall on a holiday, the same shall be held on the next succeeding day.

ART. 13. — Special meetings may be called by the President, by and with the advice of the Executive Committee. The President, whenever requested in writing by seven members of the Union (which request shall be posted, for at least one day, in the public room of the Union), shall call a special meeting.

ART. 14. — Fifteen members shall constitute a quorum for the transaction of business at a meeting; but a less number may adjourn from time to time.

ART. 15. — These articles of organization may be amended by a two-thirds vote of the members present at a quarterly meeting; notice of the proposed amendment having been posted in the public room of the Union for at least two weeks.

ANNUAL MEETING OF THE AMERICAN UNITARIAN ASSOCIATION.

The Annual Meeting of the American Unitarian Association will be held Tuesday, May 26. The following is the plan proposed by the Committee of Arrangements: —

The business meeting will be at Hollis-street Church, at 9 o'clock, A.M. At this meeting the usual reports will be presented; the officers for the ensuing year will be chosen; the amendments to the By-Laws of the Association, proposed last year, will be acted on; and any other business attended to that may properly come before the meeting.

Every year increases the importance of this annual meeting, because every year enlarges the work and opportunity of the Association; and this is the only time and place where its members and supporters can, by their votes, exercise a control upon its policy and its activities.

On the evening of the same day, the meeting of the Association will be continued in the Music Hall, where addresses may be expected from various speakers.

The following are the By-Laws, as amended by the Executive Committee, in accordance with the vote at the last meeting of the Corporation, and action upon which will be part of the business of Tuesday morning: —

By-Laws, with Amendments proposed by the Executive Committee.

Article I. — The object of the American Unitarian Association shall be to diffuse the knowledge and promote the interests of pure Christianity; and all Unitarian Christians shall be invited to unite and co-operate with it for that purpose.

Art. II. — An annual subscription of five dollars shall constitute a person a member, so long as such subscription be paid; and a subscription of thirty dollars shall constitute a person a member for life.

ART. III. — The officers shall be a President, two Vice-Presidents, a Secretary and one or more Assistant Secretaries, a Treasurer, and fourteen Directors, six of whom, at least, shall be laymen. These officers shall be chosen by ballot at the annual meeting, and shall hold their offices for one year, or till others be chosen in their stead.

ART. IV. — These officers shall constitute an Executive Committee, who shall meet at least once in each month, six constituting a quorum; and shall have charge of all the business and interests of the Association, the direction of its funds and operations, with power to fill any vacancies that may occur in their number between any two annual meetings; and to call special meetings of the Corporation, whenever they shall deem it necessary or expedient.

ART. V. — It shall be the duty of the Secretary to keep a full record of the meetings of the Corporation and of the Executive Committee; to conduct the correspondence of the Association, and keep an accurately arranged file of the same; and, in general, to perform such services, to suggest, devise, and execute, under the direction of the Executive Committee, such plans and measures, as shall, in their judgment, tend to promote the objects of the Association, increase its usefulness, and enlarge the sphere of its influence; and the Assistant-Secretaries shall render such service as shall be specified by the Executive Committee. The salaries of the Secretaries shall be determined annually by the Executive Committee, the Secretaries not voting.

ART. VI. — The annual meeting of the Association shall be held on the Tuesday before the last Wednesday in May, at such time and place in the city of Boston as the Executive Committee may appoint; of which due notice shall be given, by advertisement in two or more newspapers published in Boston, at least ten days previous.

ART. VII. — Any amendment of these articles, proposed at one annual meeting, may be adopted at the next, if a majority of the members present vote in favor of it.

NOTE.

This Association has received from England, and offers for sale, a considerable invoice of doctrinal and practical religious works. Some of them are of very great value, and probably cannot be procured elsewhere in this country.

Several of the most important are briefly noticed in the present number, and others have already been reviewed in this journal.

NEW PUBLICATIONS.

[All books received will be promptly acknowledged, and notices will be given of such as are appropriately reviewed in a religious journal.]

The Duties of Massachusetts. A Sermon at the Annual Election. By James Freeman Clarke.

Next to the thanks we owe for this sermon itself, must be our thanks for the intense opposition it has received, and which has secured for it wider attention than it could otherwise have had. It demands of our legislators and our people an earnest consideration of certain great questions of paramount importance to society; and whatever may be any one's opinion in regard to these questions, he cannot fail to be helped by the clear and strong advocacy of the author's own views. — (Ed.)

The Ground and Object of Hope for Mankind. Four Sermons. By Rev. F. D. Maurice. Boston: William V. Spencer.

These sermons, so tastefully issued by Mr. Spencer, are broadly catholic in their spirit, and full of practical wisdom. There is in them, however, the same vagueness of thought and expression which belongs to most of Mr. Maurice's writings, and which makes them, in spite of their excellence in other respects, somewhat wearisome to read. — (Ed.)

Nonconformity and Liberty, By John Gordon. London: Whitfield, Green & Son. For sale in Boston by the American Unitarian Association.

This treatise is a review from the Unitarian standpoint, and on moral and social as well as legal grounds, of that great question which has been the subject of so much legislation and

litigation in England; viz., the effect upon the security of property given for religious uses, in case the doctrinal belief of those who inherit the trusts becomes different from that of the original donors of the funds. — (Ed.)

Six Essays. By Edward Higginson. London: Whitfield, Green & Son. For sale in Boston by the American Unitarian Association.

The subjects treated of are — I. Natural and Supernatural Inspiration. II. The Idea of Revelation. III. The Word of God and the Word of Men. IV. Discipleship. V. The Outward Miracles of Christ. VI. Temporary Gifts and Abiding Graces.

The Spirit of the Bible. 2 vols. By Edward Higginson. London: Edward T. Whitfield. For sale in Boston by the American Unitarian Association.

We regret that our space will prevent an extended notice of this book. It treats with discriminating analysis of the Jewish and Christian Scriptures and the Apocrypha. It is reverent in its tone, and its whole effect must be to promote a deeper faith; but it applies to its criticism, with all freedom, the principles of rational inquiry.

These volumes contain all the most valuable information in regard to the books of the Bible, and discussions of many questions essential to their true understanding; and to teachers of Bible classes would be of very great service. — (Ed.)

A Catechism without Questions. By Edward Higginson. London: Whitfield, Green & Son. For sale in Boston by the American Unitarian Association.

This is a very serviceable little book. It covers in its scope the principal elements of natural and revealed religion, and a summary of leading events in the history of the Church.

It is a kind of manual, and can be used to great advantage with the older classes in our Sunday schools. — (Ed.)

Revised Translation of the Bible. By Charles Wellbeloved, Rev. George Vance Smith, Rev. John Scott Porter. London: Longman & Co. For sale in Boston by the American Unitarian Association.

This Translation, in three handsome volumes, contains all the books of the Old Testament. The Common Version is assumed as the basis, and the changes have been only where a corruption of text or inadequacy of rendering made the change necessary. The admirable Translations of Dr. Noyes have

helped to increase the desire for a new version of the other books of the Bible; and we think there can be no hesitation in pronouncing this, for the portions not embraced in Dr. Noyes's volumes, the most valuable that has yet appeared. — (Ed.)

Lives of Eminent Unitarians. By Rev. W. Turner, jun., M.A. London: Unitarian Association. For sale in Boston at the Rooms of the American Unitarian Association. 2 vols.

We have in these two volumes sketches of the lives of thirty prominent supporters of our Unitarian faith. Among them are Lardner, Lindsey, Priestley, and others whose names are familiar. Apart from the individual interest of the biographies, the volumes are useful as showing the progress of doctrine in the history of our denomination, and especially as illustrating the experiences of its adherents, from the time when violent persecution was the consequence of avowing Unitarian opinions, down through the varying phases of opposition on the part of the dominant creed. — (Ed.)

MEETINGS OF THE EXECUTIVE COMMITTEE.

April 13, 1868. — Present: Messrs. Kidder, Padelford, Smith, Livermore, Reynolds, Shippen, Willson, Crosby, Sawyer, Fox, and Lowe.

The Committee on Publications reported, that books had been granted, in response to an application received, to the Social Library, Orleans, Mass.

They also reported that they had considered the subject referred to them, at the last meeting, of adding to the Association's list of books another class greatly needed at the present time, and proposed to use every effort to procure biographies of persons who had been eminent in our own communion, and other works of a similar character.

They recommended that the sum of $300 be appropriated, to be used by the Publication Committee in advertising the books of the Association; also, that this Committee be author-

ized to proceed at once with the publication of an abridged edition of the "Hymn and Tune Book," for the use of conference and vestry meetings, — the abridgment to be prepared by Rev. Leonard J. Livermore, with the concurrence of the Publication Committee.

This report was adopted.

The Committee on the New-England States presented a report, in which the following appropriations were recommended, all of which were voted: $150 to the society in Fitzwilliam, N.H., to aid in sustaining preaching for one year; $150 to the society in Montague, Mass., for the same purpose; and $1,000 to the society in Laconia, N.H., towards the completion of their church, the same to be given when the following conditions should be complied with; viz., that, first, a sufficient amount should be further raised, among the people of the society itself, to complete and to furnish the church free of debt; and, second, that this sum of $1,000, together with that already advanced by this Association, should be secured in a manner satisfactory to the Finance Committee of this Board, so as to revert to the Association in case the building ever ceased to be used for a Unitarian society, and in case of loss by fire and failure to rebuild.

The Committee on the Western States announced the receipt of reports from Rev. C. H. Brigham, and Rev. J. L. Douthit.

They reported in favor of the following appropriations, all of which were voted: $150 towards the salary of Rev. Joseph Mason, as missionary of the Western Conference and this Association, for six months; $250 to the society in Madison, Wis., to aid in sustaining preaching one year; $150 to the newly-organized society in St. Josephs, Mo., for the same purpose; and $500 for the general purposes of missionary work at the West.

The Committee on the Middle and Southern States reported, that, in accordance with the resolutions passed at the February meeting, recognizing a plan of co-operation with the African Methodist-Episcopal Church, in measures for the moral and spiritual elevation of the colored people of the South, this subject had been presented at various conferences, and at other

public meetings connected with our denomination, and had everywhere met with cordial approval. Mr. Matthews, the agent for that Church, in raising money, had, with the sanction, and by the introduction of this Association, visited several of our congregations, and persons interested in our cause, and had collected in all about $1,600; with the understanding that what he might thus collect, should be expended under the joint direction of that church, and our Board, according to a plan hereafter to be matured.

During the first week of May, there would be a general Convention of the African Methodist-Episcopal Church in Washington, and the Committee recommended that the President, Rev. John F. W. Ware, and the Secretary, be requested to attend this Convention, and to consider, in consultation with the Convention, any plans of co-operation in the work proposed.

The Committee further recommended that such sum, not exceeding $2,000, be appropriated, as added to the amount collected, or to be collected before that time, by Mr. Matthews, would make in all the sum of $4,000; to be expended under the joint direction of this Committee, and the Committee of the African Methodist-Episcopal Church.

The report of this Committee was adopted.

The Special Committee on Amendments to the By-Laws of the Association presented their report, which, having been read, the Board proceeded to consider, and vote upon the proposed amendments, article by article. The first two articles were adopted, when, in consideration of the lateness of the hour, it was voted to lay the subject upon the table, to be further considered at an adjourned meeting.

In accordance with a motion made by Mr. Smith, a committee of three, consisting of Messrs. Smith, Sawyer, and Shattuck, was appointed by the Chair, to consider and report whether a union of this Association and the Sunday-school Society would be practicable and expedient; and with authority to confer with the officers of that Society on the subject, and, if such a union should be deemed advisable, to prepare a plan for the consideration of this Board.

The Special Committee on the Annual Meeting presented

a report, stating what arrangements had thus far been made by them, and recommending, that, as the Association, at the last Annual Meeting, had taken no action concerning a Nominating Committee for the next year; and it seemed very desirable that such a committee should be appointed before the Association met to choose its officers, the Board should now appoint one.

In accordance with this recommendation, it was then voted, that Thomas Gaffield, Esq., Rev. Charles H. Brigham, Rev. Samuel H. Winkley, Rev. Adams Ayer, and Rev. George L. Chaney be requested to act as a Nominating Committee, to select a list of officers for the Association for the coming year, to be presented at the Annual Meeting, with authority to fill any vacancies which might occur in the Committee.

The Chair announced, that, under the authority given to him by a vote passed at the last Annual Meeting, he would appoint Messrs. William H. Baldwin, and Isaac Sweetser, as Auditing Committee, to audit the Treasurer's accounts for the present year.

It was then voted to adjourn.

April 22. — Present: Messrs. Smith, Livermore, Reynolds, Sawyer, Shattuck, Fox, and Lowe.

The Committee on the New-England States reported in favor of an appropriation towards the salary, for one year, of Rev. Daniel W. Stevens, as pastor of the society in Tisbury, Mass.; the same to be considered in part as aid to the society, but in consideration also of missionary service to be performed by Mr. Stevens, on Martha's Vineyard, and among the shipping in the harbor of Holmes Hole; which report was adopted.

The Committee on the Middle and Southern States recommended an appropriation of $350 to the society in Ithaca, N.Y.; and the recommendation was adopted.

The report of the Committee on the By-laws was then taken from the table, and the remaining articles were adopted essentially as reported by the Committee.*

The Board then adjourned.

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* The By-laws, as amended, will be found on page 180.

INTELLIGENCE.

The Local Conference of Liberal Christians of the Missouri Valley was organized at Weston, Mo., Wednesday, March 18, to include "such churches, societies, and groups of believers (as may desire its fellowship and co-operation) as are situated in the Missouri Valley, including Eastern Kansas and Western Missouri."

Officers were chosen as follows: President, George Scarborough, of Sumner, Kansas; Vice-Presidents, William H. Coolidge, of Leavenworth, Kansas, and Rev. Eph. Nute, of Lawrence, Kansas; Standing Clerk and Treasurer, William S. Briggs, of Weston, Mo.; Corresponding Clerk, Rev. George W. Skinner, of Leavenworth, Kansas; Advisory and Executive Committee, Rev. J. E. Huston, of Savannah, Mo.; Hon. Thomas Quinn, of Platte County, Mo.; Hon. Harvey Edgerton, of Leavenworth, Kansas.

The new Church of the Messiah, erected by Rev. Dr. Osgood's society, in New York, on the corner of Park Avenue and Thirty-fourth Street, was dedicated on Thursday evening, April 2. The order of services was as follows: Voluntary on the organ; sentences from the Scriptures, read by the pastor, and responded to by the congregation; anthem, Jubilate Deo; pause, for silent prayer; act of consecration, by the minister and people; dedicatory prayer, by Rev. Ezra S. Gannett, D.D., of Boston; hymn; reading from the Old Testament, by Rev. Alfred P. Putnam, of Brooklyn, N.Y.; chant; reading from the New Testament, by Rev. Edwin H. Chapin, D.D. (Universalist), of New York; dedication hymn, written for the occasion, by William C. Bryant, read by Rev. Octavius B. Frothingham, of New York; sermon, by Rev. Dr. Osgood; solo from Handel's "Messiah;" address, by Rev. George W. Briggs, D.D., of Cambridgeport, Mass., who, in the absence of its pastor, Rev. Dr. Bellows, represented the Church of All Souls, New York; the Lord's Prayer, repeated by Rev. Dr. Osgood and the congregation; anthem; benediction.

The Plymouth and Bay Conference held its second an-

nual meeting, at East Bridgewater, Mass., on Tuesday, April 7. After the usual preliminary devotional exercises, and the transaction of business incidental to an annual meeting, Rev. Chas. Lowe, by invitation, addressed the Conference on "The Object and Work of the American Unitarian Association," thus opening the subject for general discussion; which occupied the time until adjournment.

The following were the officers chosen for the ensuing year: President, Hon. J. H. Mitchell, of East Bridgewater; Vice-Presidents, Hon. Jacob H. Loud, of Plymouth; Rev. Calvin Lincoln, of Hingham; Rev. John D. Wells, of Quincy; Rev. Francis C. Williams, of East Bridgewater; Lewis Bass, of Quincy; Hon. Artemas Hale, of Bridgewater; Col. Hiram Oakman, of Marshfield; Secretary, Rev. William H. Fish, of South Scituate; Treasurer, H. C. Harding, of Hingham.

Rev. Crawford Nightingale was installed as pastor of the Society at Groton Junction, Mass., on Wednesday, April 8. The order of services was as follows: Opening prayer, by Rev. Henry F. Jenks, of Fitchburg; reading from the Scriptures, by Rev. George M. Folsom, of Groton Centre; sermon, by Rev. Calvin Stebbins, of Chicopee; installing prayer, by Rev. George M. Bartol, of Lancaster; charge, by Rev. William P. Tilden, of Boston; right-hand of fellowship, by Rev. Albert B. Vorse, of Littleton; address to the people, by Rev. Seth Chandler, of Shirley; closing prayer, by Rev. Charles Babbidge, of Pepperell; benediction, by the pastor.

The Suffolk Conference held a meeting at the Boston Theatre on Sunday evening, April 12, to consider measures for the formation of the "Suffolk Union for Christian Work." Rev. James Freeman Clarke, D.D., presided, and addressed the meeting; and addresses were also made by Rev. Edward E. Hale, Rev. Samuel H. Winkley, Rev. George L. Chaney, and Rev. George H. Hepworth.

The Twenty-fifth Anniversary of the settlement of Rev. John T. G. Nichols, as pastor of the Second Parish, Saco, Me., was celebrated on Tuesday, April 14. Services were held in the church, and a sermon was preached by Rev. James Freeman Clarke, D.D., of Boston. Rev. Amos D. Wheeler, D.D., of

Topsham, and Rev. Benjamin H. Bailey, of Portland, also took part in the exercises. After the services in the church, there was a dinner, which was followed by speaking.

The new Church erected by Rev. Warren H. Cudworth's society, in East Boston, was dedicated on Wednesday, April 15. The order of services was as follows: Invocatory prayer, by Rev. Chandler Robbins, D.D., of the Second Society, Boston; reading from the Scriptures, by Rev. Rufus Ellis, of the First Society, with responses by the congregation; prayer of dedication by Rev. Samuel K. Lothrop, D.D., of the Brattle-square Society; salutation of the churches, by Rev. Ezra S. Gannett, D.D., of the Arlington-street Society; concluding prayer, by Rev. Edward E. Hale, of the South Congregational Society; benediction. The hymns were all sung by the congregation.

The Young Men's Christian Union, of Boston, held its annual meeting on Wednesday, April 15, at which officers were chosen for the ensuing year, as follows: President, William H. Baldwin; Vice-President, J. D. Thomson; Secretary, H. H. Sprague; Treasurer, Samuel Wells, jr.; Directors, L. A. Jones, E. L. Sprague, George L. Crocker, H. B. Fuller, George N. Faught, Charles A. Cummings.

Rev. Samuel J. May, of Syracuse, N.Y., on reaching his seventieth birthday, last autumn, announced to his parish an intention of retiring from the active duties and responsibilities which had so long rested upon him, as their pastor, as soon as a successor could be found to take his place. That condition having been fulfilled by the acceptance, by Rev. Samuel R. Calthrop, of Roxbury, Mass., of the call given to him by the Syracuse society, Mr. May, on Sunday, April 19, closed his connection with the society as its pastor.

The Liberal Christian Union, in Chicago, Ill., composed of Universalists and Unitarians, has organized an institute of free instruction for the young men and women of that city. The plan decided on is that of free meetings twice each week, at which persons, both men and women, accomplished in particular branches of science and thought, will give instruction and entertainment in the form of informal, colloquial lectures,

— those present being free to make inquiries or offer suggestions at any stage of the proceedings. The various branches of natura science will, with other useful and popular topics, receive early attention.

The new Church erected by the society in Bloomington, Ill., was dedicated on Sunday, March 15.

Rev. Thomas D. Howard, of Berlin, Wis., has accepted a call from the society in Sheboygan, Wis.

Rev. W. G. M. Stone, formerly pastor of the Roger Williams Free Baptist Church, in Providence, R.I., has accepted a call from the Unitarian Society, in Berlin, Wis.

Rev. George Proctor has resigned the charge of the society in Dover, Mass.

Rev. Nathaniel Seaver, jr., has resigned the charge of the society in Walpole, N.H.

Rev. Livingston Stone has resigned the charge of the society in Charlestown, N.H.

Rev. William B. Buxton, of Wilton, N.H., has accepted an invitation to take charge of the society in Marblehead, Mass.

Rev. Samuel R. Calthrop, of Roxbury, Mass., who has had charge, for two years past, of the society in Newburyport, has accepted a call from the society in Syracuse, N.Y.

Rev. Stilman Barber, of Tyngsborough, Mass., has accepted a call from the society in Bernardston.

Rev. Henry P. Cutting, of Winona, Minn., has accepted a call from the society in Alton, Ill.

Rev. Clay McCaulay, formerly pastor of the Presbyterian Society in Morrison, Ill., has accepted a call from the First Congregational Unitarian Society in Detroit, Mich., and has commenced his labors there.

The Boston Theatre Meetings, under the auspices of the Suffolk Conference, have been continued on Sunday evenings, as follows: March 29, Rev. Samuel K. Lothrop, D.D., on "Using your Liberty as the Servants of God;" April 5, Rev. William R. Alger on "The Capital Sins and the Cardinal Virtues;" April 12, addresses by Rev. J. F. Clarke, D.D., Rev. E. E.

Hale, and others; April 19, Rev. Henry W. Foote, on "Personal Preparation."

THE ANNIVERSARY EXERCISES of the Theological School at Meadville, Penn., will take place June 18. Rev. Samuel J. May, of Syracuse, N.Y., and Rev. A. D. Mayo, of Cincinnati, Ohio, are expected to give the addresses on the occasion.

ACKNOWLEDGMENTS.

1868.			
March 23.	From	Rev. Dr. Hill's Society, Worcester, including $15 from Miss Adeline Lawrence, towards life-membership	$714.00
23.	„	Society in Winchester, for work among the Freedmen, under the direction of Rev. J. F. W. Ware	25.00
25.	„	Rev. E. B. Willson's Society, Salem	1,078.23
25.	„	A Friend in Pittsburgh, Pa.	5.00
25.	„	First Parish, Cambridge, for Freedmen, as above	25.00
26.	„	Rev. James Parsons, as annual membership	1.00
28.	„	Society in Germantown, Pa.	397.00
30.	„	First Society, Providence, R.I., additional	10.00
30.	„	Rev. H. G. Spaulding, as annual membership	1.00
31.	„	Cyrus Cleveland	2.00
April 1.	„	H. W. Fuller, as annual membership	1.00
3.	„	Young Men's Liberal-Christian Association, North Woburn, for Freedmen, as above	3.10
3.	„	Mrs. C. T. McKown, as annual membership	1.00
4.	„	Charles Richardson, Samuel Appleton, and R. H. Green, as annual memberships	3.00
7.	„	Society in New Bedford, including $100 for the African Methodist-Episcopal Church	300.00
9.	„	Subscribers to Monthly Journal in Grafton	8.00
13.	„	Society in Somerville, for Freedmen, as above	20.00
13.	„	Rev. G. F. Piper, as annual membership	1.00
14.	„	First Parish, Dorchester, additional (in all $3,200)	700.00
16.	„	Society in East Cambridge	50.00
16.	„	A. N. A.	3.00
16.	„	Rev. Henry Westcott and Thomas Phillips, as annual memberships	2.00
16.	„	King's Chapel Society, Boston, including $150 for the African Methodist-Episcopal Church	1,229.25